In Stacks D-5 (ca. 1912) 1922 FT? Yao FT?

286 have said, to this day, and also appearing as the proper dress in all ceremonies. Clothing nowadays, among the majority, consists of calico of various kinds brought in by traders and further coloured in indigo *Dress*.

287 **Bark-cloth, limondo** (*dilimondo*, Chin.) is made by the men. A piece of bark about two feet by one is cut from the living tree; the outside portions are removed and the whole piece, after being well scraped, is soaked in water. When partly softened, it is removed and hammered out with a wooden mallet; the process is repeated till the piece of bark is soft enough to enable it to be wrung in the hands, thus further loosening the fibres. The soaking, hammering, wringing, and pulling are continued till a piece of cloth three by five feet is obtained. This is sun-dried and yields a soft, pliable, and warm material. Several pieces may be sewed together to make a large sheet. Bark-cloth is sometimes stained black by soaking it in a kind of thick mud found on the plains. The mallet consists of a piece of hard wood with serrations on its face, held in a split stick handle; it is called *ndamuro*. A log of wood with a flattened surface, called *ndanyuwo*, plays the part of the anvil, the man who is using the mallet usually sitting on one end of the log.

281 **Skins.** The Yao are unacquainted with the art of tanning. Skins are prepared only by drying, and then softened by hammering with stones. They are not employed as articles of clothing but the larger ones are used to sit upon, the skins of the leopard and the lion being reserved for chiefs. Others are used to make bags to carry flour, for powder pouches, and to cover guns. The blacksmith's bellows are made of goat's skin.

283 **String, lukonji** (*dilinguo*, Chin.): Two kinds of string are made, one from flax, the other from the inner part of the bark of the lusibab tree. Fishing nets are made from the former, guns nets from the latter.

326 **Metals and metal working.** The only metal ever obtained from the ore by the Wayao was iron, and it is probable that they learned this from the Angoni and Anyanja. The industry is now nearly dead since the introduction of trade articles. A few blacksmiths still ply their trade, but their work is restricted to the manufacture of knives, spear-heads, and razors. Hoes are no longer made. The low blade supplied by traders is in the form of the old native-made article, which had in turn displaced the older hoeing-stick. The blacksmith deals with his mass of metal by hammering it with stones. He provides himself with bellows, a small iron hammer, and a rudimentary kind of tongs. He is called *mukipalo*.

324 **Stone.** The only important uses for stones among the Yao are for supporting the cooking pots on the fire, for heating water in some medicinal preparations, and for grinding millet. For this last purpose, a large, flat stone, inclined at an angle, is set up in some convenient spot, often on the verandah, and the grain is ground by means of a smaller stone held in the hands.

413. [263] **The flour pestle and mortar.** Maize flour is prepared by pounding the grain in a big wooden mortar, by means of a wooden pestle, consisting of a pole some five feet long and four inches in diameter with round ends. The mortar consists of a tree trunk about

M 283 [534] String is used to make their fishing nets, necklaces, and other handwork. For bow strings tendo achillus is used, also strips of skin, sinews. On their musical instruments ordinary string or gauze is used to form the strings.

M 402 Needles made of sharpened bamboo were formerly used, the blunt end being shaved into a pulp and then incorporated with charred end of the string.

M 285 Netting is done in the ordinary way with a simple shuttle.

Leather.

M 287 281 The skins of their domestic animals—cattle, sheep, goats—and of antelopes and leopards are prized. No fish skins are used. Skins are removed from the animals by a median ventral incision and other incisions along the inner sides of the legs. The Yao leaves the hair on the skin, some Chipeta remove it. The only treatment a skin gets is scraping and drying in the sun, then rubbing with stones and beating till worked soft. This is done by the men. I have only seen men on ornamented skin, that of a sitatunga from Lake Bangweulu, North-east Rhodesia. Skins are but comparatively little used, occasionally to sit upon. In German territory every chief sits on a leopard skin. They are used of course to cover drums, make bags for carrying a supply of grain, and to make bellows for the native smith. The skins of small animals are used as powder and tobacco pouches. Among the Angoni and Chipeta they are used as bibs-cloths, also to support the baby on its mother's back, and of course to make shields.

M [422] M [281]

Dyeing.

M 286 There is practically none. The root of a certain tree is cooked with gaucee to give them a black colour, to be used in making mats with patterns; this gaucee has been learned, I think, from the west.

At Likoma, the root of the red *mtsiri* tree is boiled in water and the decoction used for staining, and, I think, strengthening their fishing nets. Dyes are not used for any part of the body.

Painting.

M 287 332 Recently decoration of the outsides of their houses has come into fashion, red earth and lime being used to depict men, reptile, antelope, steamers and bicycles. Often merely geometrical designs are made, I think by Mohammedan coast people.

Stone-work.

M 329 No stone implements are used, except stones for grinding maize, some small guns and mortar. There is a lump of stone at Fort Anderson on which holes have been made for playing the stone game.